WORKERS OF THE WORLD UNITE.

THE

INTERNATIONAL SOCIALIST

No. 263. Official Organ of the Australasian Socialist Party. SYDNEY: APRIL 7th., 1917 Registered at the General Post Office, Sydney, for transmission by post as a Newspaper. Price: One Penny

What are the German Socialists Doing?

What They have to Contend With.

The most common query made of the Revolutionary Socialists, by their opponents since the outbreak of the present European war, has been, "What are the German Socialists doing?"

The following is a translation of a speech delivered by Herr Dittmann, in the German Reichstag, and will throw considerable light upon the conditions prevailing there, and what the Revolutionary Socialists have to contend with.

The reader will notice the marked similarity of the conditions existing there, and those prevailing in all belligerent countries.

The translation printed is from the February issue of "Current History," published by the "New York Times."

ADDRESS BY HERR DITTMANN, SOCIALIST DEPUTY.

The object of the projected law relating to the preventive prison (Schutzhaft) is very acceptable to us; we will co-operate with the commission to obtain an ordinary procedure in legal form, with an obligation of damage rights for persons wronged. But one thing should be understood: this projected law gives the character of a State institution to a species of prison which is absolutely illegal and which, in my opinion, is not justified by any military or political necessity. It would be preferable, therefore, to be guided by our demand and to suppress all reference to the state of siege, and with it the preventive imprisonment.

The preventive prison is to-day a means of combating parties and individuals who find themselves in political opposition. As far back as May last this form of imprisonment had already created a veritable terror, and since then the situation has only grown worse. The Government has revised the laws of execrable memory that preceded that revolution of 1848, and those voted against the Socialists; the system of police denunciation and the regime of spies are flourishing anew, and, as in the days of the law against the Socialists, hide themselves under the mask of the patriot and the savior of his country.

For years the authorities have kept up these imprisonment which do not rest on any judicial basis. The safety guaranteed by the laws has been shattered; all protection of the laws has been abrogated, and, as if in derision, this whole procedure has been denominated one of "security and protection." The more benignant this phrase appears, the more does it conceal of baseness and villainy.

A military chief of police openly declared to an Alsatian victim of this system: "In fact, more than one man profits from this chance to get rid of a good friend." Infamy and debauchery at this moment are feasting in veritable orgies (the speaker is called to order). The victims, defenceless, have to bear everything; the denial of justice is crushing them in a way unworthy of a human being, and destroying their material resources and their family life. And this terrible fate has been imposed upon them because no crimes punishable by the laws can be proved against them—in comparison with them criminals are to be envied. For this situation, as terrible from the moral as from the material viewpoint, these gentlemen of the Government appear not to have a spark of intelligence.

THE MEHRING CASE TYPICAL.

In the Mehring case Mr. Heifferich naively said to the Budget Commission: "It is, however, preferable that Mehring should be in the preventive prison rather than he should be at liberty and be able to commit an act for which he would have to be punished." According to that logic everybody in the world ought to be arrested in order to preserve everybody from breaking the laws. Mr. Helfferich's ideal seems to be a German national house of detention.

Mehring objects in most energetic fashion to this benevolent intervention of the State, and is ready at any moment to bear the responsibility of his casts.

The Mehring case is a classic proof that we are not very far away from Mr. Helfferich's ideal. Mehring was arrested because, in an intercepted letter addressed to Deputy Herzfeld, he had declared himself in favour of a demonstration for peace in Potsdam Square, and has offered to draw up a manifesto inviting the public to it—that is all that could be charged against him. There was no punishable act. And that is why this man of more than 70 years was arrested. How long will it be before even thoughts will no longer be free from punishment in Germany?

Mehring is one of our most distinguished historians and authors. He belongs to the first rank of German intellectual life, and is known far beyond the boundaries of Germany. The moment that it is learned abroad that such a man has been imprisoned "preventively," simply to eliminate him from public life, you need not be astonished if both inside of Germany and outside of it the German Government is held in very low esteem. A Government must be in a bad plight, indeed, to lock up the brightest minds in the country for the purpose of stifling their valid impulses. That is the first reflection that will occur to everyone upon hearing such news.

THE CASE OF MME. LUXEMBURG.

In the same fashion, Mme. Dr. Rosa Luxemburg has been in prison for long months without the law's being able to establish the slightest misdeed against her. She is in disfavor because of her political views; men fear her intellectual influence upon the laboring masses and the creation of an energetic socialistic opposition. That is why they have put her in prison. The Government does not appear to know that by this act it has aroused the deepest indignation of all the woman Socialists in Germany that it has given a blow of the fist to the whole socialistic labor movement in Germany by such arrests.

Neither does it appear to understand the effect produced on other nations whether neutrals or enemies. Its members ought to reflect that to fight against a Government which imprisons without reason some of the most widely know members of the international proletariat must appear a socialistic duty, so to speak, in France, England, Italy and Russia, and that by such measures the Government is reviving among its enemies the will to prosecute the war. That is the effect of such a policy of violence.

As for the treatment endured by the persons arrested, it is truly infamous and revolting. In spite of his great age and his uncertain health, Mehring has been kept for months in a miserable hole; it is only in recent days that his friends have succeeded in having him transferred to the infirmary of the Moabit Prison. As for Mme. Luxemburg, about four weeks ago she was suddenly sent for one evening when she was in bed at the women's prison in Barnim Street, and transferred to the police station in Alexander Place. There she was locked in a small cell where only prostitutes arrested in the street are ordinarily confined until they are brought before the Judge. The cell has only half the normal space.

All visits to Mme. Luxemburg are forbidden; the newspapers which are received at Barnim Street have been taken away, and even the visits of her physician have been interdicted. The food is absolutely impossible for her to eat, so that she has had to have her meals brought in from the neighborhood and pay very dear for them. Her health is poor, and only her extraordinary energy keeps her up. One of her close friends writes to a colleague of mine in the prefecture: "The situation at the police station is a direct menace to her life." A moment before this session I was informed that Mme. Luxemburg had suddenly been transferred from that station to Wromke, a province of Posen: exile is thus added to imprisonment. Thus does the preventive prison serve the reactionaries as a weapon against the socialistic opposition in this country.

CASE OF MME. DUNCKER.

"In the same fashion the authorities are hounding the Socialistic movement among the young people. The military Government in the Marches has forbidden Comrade Katy Duncker to take any action in favor of the young workingmen's classes under threat of preventive imprisonment. Comrade Duncker asked the military Government for explanations of the juridical basis for this order, and wrote: "I add, besides, that the order must evidently rest upon inaccurate information. In the young workingmen's classes I discuss scientific subjects relating usually to the political sciences and to economic history. It is incomprehensible how such work can be a menace to public safety. Through my class lectures and study courses I have earned a part of my livelihood, and I can the less easily give this up for myself and my three children because my husband has been absent on military service since August of last year."

Thus, you see, now, as the result of some wretched denunciation, they are taking away the wife of a soldier the possibility of earning a living by intellectual labor for herself and her children. The example of a pupil of whom I shall speak later proves what high moral character and intellectual force is created in the young workingmen's classes through Mme. Duncker's activities. But first, I am going to touch upon yet another case of a young married working woman.

MME. SPAHN IN PRISON.

On the 1st of August of this year a woman, Anna Spahn, was thrown into the preventive prison at Berlin. She wished to attend a meeting called at a public place. On a street corner near the designated place she learned that this meeting had been forbidden and demanded the reason; at this moment someone put a few leaflets into her hand, and she threw them into the air. A policeman came up, and arrested her. Up to the present day, after more than three months, that woman is still in prison. (Interruption: "She has just been released!") If she has been released, it was done probably because it was known that the question of the "preventive prison" was going to be discussed here. She is the mother of two children of 2 and 5 years, and her husband is at the front. Until her arrest she was earning her living, at that time relatives had to take charge of the children.

TREATMENT OF YOUNG GIRLS.

The authorities have acted in the same way in many other cases: Young working girls of 17 or 18 years, mere children, as the prison director said, have been held under arrest for months, though they had been living with their parents, had steady employment and were helping to support their families. One young girl of 17 years, was kept in a cell for months, and finally the injurious charges against her, ended in a verdict of no grounds.

Two young girls of 18 years were arrested in Berlin on June 27 for having distributed invitations calling the working women together en masse at Potsdam Place to protest against the Liebknecht trial. The wording of these invitations infringed upon no penal law. Even the words, "Down with the Government!" on that invitation are not punishable. Junius Alter has gone so far as to say that the chief end of the war is to eliminate the Chancellor, and one of his intellectual friends, as you know, has given the lethal advice to blow out the brains of the Chancellor. Then, though the invitations contained nothing punishable, these young girls were taken by the district police of Charlottenburg to the police headquarters of that borough, and, on the morrow, to the police station in Alexander Place. For two months they have been held in prison contrary to all law. The authorities have not been ashamed to put them with a prostitute part of the time. If these young girls are released from that royal Prussian prison, without damage to body or soul, they will owe the fact primarily to the high moral philosophy which, as they themselves testify with pride, was instilled into them by the Society for the Education of the Young, and notably by Mme. Duncker.

A YOUNG GIRL'S LETTER.

A passage from a letter of one of these girls shows, on the one hand, the great moral and physical danger in which they find themselves, and, on the other hand, the moral elevation which they derived from their knowledge of socialistic philosophy, and which protected them from all impurity. The young woman writes:

> The fourth woman was a prostitute held under restraint; she said that she desired to lead an honorable life again. I have not been able to feel the least moral indignation against her. Her moral and intellectual inferiority are accounted for by her heredity, her education, and her previous life. Her father and mother were half-witted; the former is dead, the latter is in an insane asylum. The woman herself was raised in an orphanage. She has been subjected by turns to forced education, several times in the House of Correction, and latterly in prison and in the institution for the control of manners. She was choleric and nervous; in order to have peace we said nothing, even when she told her past in most shameful fashion. We took our precautions when using the common wash basin; that wounded her, and there was a break which rendered quite insupportable our life together, a thing painful enough in any circumstances. After eight days she left us, and we experienced great relief.

This passage from the letter of a working girl of 18 years is a document for our civilization. It is a brilliant witness to the high value of education for the common people, but also a document of the shame and ignominy of a system of violence which thus tramples under foot the moral consciousness of young girls. The danger for such girls exists also in the preventive prison, for the arrangement of rooms compels the inmates to hear through the windows the conversations carried on by persons who are expiating crimes by imprisonment.

Those two girls and many of their unhappy companions were left for months in that kind of atmosphere. Our language is too poor to excoriate such shamelessness as it deserves. We demand protection against such a prison of protection, which in reality is a prison of filth. (Schutz für dieser Schutzhaft welche eine Schmutzhaft ist!)

Continued next issue.

THE LAND OF ENDLESS NIGHT.

(For the "International Socialist.")

Beyond the mountains of dark despair,
In the land of endless night,
Stands on the stream of Devil-may-care,
The City of Hell's Delight.

Its citizens, clad in a ghostly garb,
Stalk by with a ghastly grin,
Each armed with a poison-pointed barb,
Rank tipped in the sinks of sin.

Here Judas lies in the tainted shades,
Becursed from the days of old,
With his antitypes of the last decades,
Who bartered their cause for gold:

Who sold their mates in the open mart
For gold and for social gain;
Scorn is their meed for a sordid part
In lives that 'were lived in vain.

The politicians who climbed to power
On the backs of the trusting throng,
Betraying their trust in the crucial hour
To the lust of the powers of Wrong.

The slavers of every clime and creed,
And murderers led by Cain;
Robbers in every shape of greed,
Foul-shaped from the womb of Gain.

In the fell dank night their phantom forms
In a restless stream stalk past,
Amidst clouds of hate and 'mid fiend-brewed storms,
Find their recompense at last.

Lo! here they are who, with moaning e'er,
Seek vainly the long-lost light,
But 'tis gone from them—they shall find it ne'er
In the land of endless night.

WOMERAH.

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THE INTERNATIONAL SOCIALIST.

OFFICIAL ORGAN OF THE AUSTRALASIAN SOCIALIST PARTY.

SUSCRIPTION RATES: Australia. 4/- per year; 1/- per quarter. Postage added to other countries.

ORDERS FOR PAPERS to be sent to the Press Committee, 115 Goulburn Street, Sydney.

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All articles and matter for publication must be addressed to the "Press Committee" and accompanied by the name and address of the writer (not necessarily for publication).

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The State Elections

AND MASTER CLASS LIEUTENANTS.

The elections are over, and the figures up, show the revolutionary Socialist to be at the bottom of the list. This was expected by all who understood the nature of our battle cry, and the material we had to work on.

One pointof the contest, worthy of note ,was the attempt of the so-called "purified No-Conscription Labor party," to sneak into office on the strength of the recent vote against CONSCRIPTION FOR SERVICE ABROAD. These Labor lieutenants of the master class did everything they possibly could to make the working class believe, that if they were returned, conscription would be a thing of the past, so far as Australia was concerned.

Beside the paradox of their position, to wit, their "Win the war" policy and endorsement of CHILD CONSCRIPTION, their attitude is one of the most misleadleading and dangerous that the working class could be asked to adopt. It is so, in so far, as by getting the workers to place faith in them, they are leading them up a blind alley.

Seeing that the politicians carrying on the class state, are merely the executive of the financial interests upon which the State has to depend to finance its underings. Or, as summed up by Kautsky—"The capital class do not govern—they are satisfied to rule the Government." He who pays the piper calls the tune. This being so, what guarantee have we that this bunch of meal ticket artists will not do the same as the other sections of the Labor (?) party, William M. Hughes and Co.

The way to true working class political power lies through their economic organisation. If there is not any fight in the industrial ranks, against a repressive act on the part of the Government or for a desired act; the one will not be defeated or the other not gained. The economic organisation from which a true working class reflection will spring, is a class conscious industrial union, based upon the class struggle and aiming at the overthrow of the present system. Such a union must of a necessity embrace the principle laid down in the preamble of the W.I.I.U.

It was the duty of all who claimed to stand for labor, to foster the spark of militancy which appeared in the ranks of the working class during the referendum campaign, and develop it from the militancy of the blind to that of class consciousness. All that was done on these lines was done by the revolutionary Socialists.

On the other hand, the P.L.L., by their cry of "put your faith in US," assisted the reaction in the rankers of the workers (a reaction which always take place after a so-called victory) and doused this glim. In this inglorious work, they were assisted by the renegade of the revolutionary movement.

RAY EVERITT.

A Question of Tactics

The Key to the Position

As one of your correspondents—F. Sutherland—has questioned my understanding of the materialist conception of history, and as a programme of tactics is in question, I send this in reply.

I do so in a general way, leaving my conception of historical materialism to deal with more partically, to another time. In this I must of necessity keep my feet on solid earth, on facts, lest I be lost in the maze of ideology: yet I say here that I agree with F. Sutherland in his statement: "the church" (i.e., the materialist institutions) "wise as a serpent, but not harmless as a dove, divines the coming struggle, and equally condemns Socialism and modern science. . . . . She knows her mortal enemies, and has no qualms about throwing down the gage of battle."

But I would point out that it is on the field of ideology and philosophy that the church wishes to wage the battle: I hold that to fight on this field is to reach nowhere, and hence to lose valuable time.

The very thing that the church wishes for will happen, viz., we will lose our grip on solid earth.

The actual struggle to alter material conditions must take place primarily on the industrial field, and secondarily, be fought out on the political and judicial fields; all else is but the shadow of the substance.

"The strength of the Socialist and Labor movement lies in basing its arguments upon ascertainable facts, by keeping itself on solid ground. In Greek mythology the story goes that a giant, Antaeus of Libya, son of Poseidon and Gaea, compelled all strangers passing through the country to wrestle with him, and as he, when thrown to the ground, derived fresh strength from each successive contact with his mother Earth, he proved himself invincible. With the skulls of those whom he had slain he built a temple to his father. Hercules, the famous hero of Greek mythology, in combat with him, discovered the source of his strength, and lifting him up from the earth crushed him to death. This is what the capitalist class and its flunkies are trying to do to the working class movement to-day. So long as they can keep the workers up in the clouds away from old mother earth, away from the material facts, away from the real relations of the two classes in society, so long will they be able to crush labor as they have been doing it in the past. But when the workers realise—and they are doing it now—that they are invincible so long as they keep their feet on earth and do not allow themselves to be taken through the misty regions of the upper spheres, they will then put an end to the social system, which reduces them to the level of commodities, and they will then strike the road which leads to their emancipation."—(Arnold Petersen).

I am not out as a pacifist, nor do I wish to influence the church by "a policy of neutrality and peaceful penetration." What I want to point out is the tactics of strictly relegating all religious discussion to the domain of a private matter, and by doing so—by absolutely refusing to be drawn on to the field of ideology—we will force the material interests of the church out on to the economic field, on which by right tactics and organisation WE WILL PROVE INVINCIBLE.

On the other hand, we cannot escape the reflex on the political and legal fields; for such is the field where the conflicting interests in a nation fight out their differences in a civilised manner. In the past, when feudal baron opposed his fellow baron, they fought out their differences by force of arms; and production ceased until their differences had been settled. To-day, capitalists of the same nation fought out their differences in the Law Courts, and production goes on practically undisturbed. (When different national groups of capitalists fall out their conflict ultimately ends in war.)

In the past rival factions in a nation settled their differences on the field of battle. To-day they fight it out on the political field. And just as in the past the side strongest in wealth won, owing to being able to buy the most soldiers to fight for them; so to-day the wealthiest side wins because it has economic power.

But the working class hold the key to the situation. 1st. They are the producers of all wealth. 2nd. They are the most numerous—hence can predominate at the ballot.

The majority on the political field will avail the working class nothing unless it is backed up by organisation on the industrial field. Can we imagine the robber capitalist class giving up without a struggle?

We must build up the frame-work of the new society in the shell of the old, by organising our forces on Industrial Union lines. The capitalist class will not let go their gains without a struggle, and no doubt they will do their utmost to bring about a premature revolution. What the outcome then will be, depends on how much educational propaganda has been done, and on how far the workers are organised industrially. If the workers recognise that the control of industry is the key to the position, and have organised as a class industrially into such an organisation as the Workers' International Industrial Union, then when the masters turn to their hired mercenaries the lawyers and the army and navy, that will avail them nothing IF THE WORKERS ARE IN POSSESSION. If they have TAKEN AND HELD the means and tools of production and distribution.

Of what avail is the army or the navy without coal, without munitions, without transport, clothing or food?

Hence all our energies should be directed to organise the workers on the industrial field: into One Great Industrial Union, and also to organising them under the banner of a revolutionary political organisation to act on the political field as a shield to the industrial organisation.

In previous contributions to the "International" I have pointed out that matters of faith play little or no role here. The exploited ones—members of any religious organisation—soon recognise their exploiter in spite of his professed religion. The industrial worker of to-day with religious beliefs akin to those of the middle ages is so rare as to be almost non-existent. Everywhere the established churches are losing ground. Religion needs no creed. Pure religion is but the moral force, and moral rules can only become customs if they meet the deeplying, ever returning social needs.

Karl Kautsky points out "the content of the new moral ideal is not always very clear. It does not emerge from any scientific knowledge of the social organism, which is often quite unknown to the authors of the ideal, but from A DEEP SOCIAL NEED, a BURNING DESIRE, an energetic will for something other than the existing, for something which is the opposite of the existing. . . Only the motive power of the class struggle can work fruitfully on the moral ideal. Because only the class struggle and not the single-handed endeavours of self-interested people possess the strength to develop society further and to meet the needs of the higher developed method of production. And so far as the moral ideal can in any degree be realised it can be attained only through an alteration of society."

Hence I still maintain "Alter the substance (economic form of society) and the shadow will alter of itself."

Your correspondent should recognise that the materialist conception of history "does not deal with the relations between brain and thought or problems of the nature of matter and mind: these it leaves on one side; it is wholly concerned with the relations of mankind to each other as members of society (not as individuals), and the forces which have brought society forward on what we call the path of human progress." Marx and Engels' essential point was that classes of men are determined in their action by what they feel to be their economic interest. Individuals may be influenced by wider interests—religion, patriotism, etc.,—but not classes of men.

Engels foresaw the mistake of those who are inclined to make a philosophy out of the historical method, and the following quotation is intended for them. "The materialist method is completely reversed when it is employed, not as a guide to historical studies, but as a ready made formula to which historical facts have to be fitted."

J.A.D.

Convulsions

IN THE RANKS OF THE P.L.L. REVOLUTIONARY SOCIALISTS.

It is rumoured that on seeing the results of the recent State elections in the Sunday paper, some P.L.L. revolutionary Socialists became affected with nerves.

Some, it is said, began to shiver like an aspen leaf; others began to wail and shed bitter tears. For thought they—"we said that the Labor politician was the only hope of stopping conscription from being forced upon us, and now that he is defeated we are sure to be conscripted."

Some friends pointed out, that in the last analysis, it rested with organised labor to defeat conscription, and that no matter what brand of parasite occupied the chairs of the gas house in Macquarie street, the worker's political power was only to be measured by their economic organisations, and they, the workers must be in a position to enforce their demands and defend their liberties. For, a good statesman (another name for a politician) is he, who is propelled forward by the people, and at the same time, lies not too heavily on them. This acted as an antidote for some, but others were beyond cure.

One of these latter is worthy of note. On seeing the result, he commenced to wail, and walked about the house crying—"Oh! the chains. The chains of conscription. Listen to their rattle." His wife tried hard to console him; but it was of no avail.

At last, no doubt through exhaustion, he quietened down. His better half was beginning to think that he had got over his fright, when lo — the air was rent afresh with wails and screeches, and continuous mmblings of—"Oh! they are drawing nearer. Listen to their rattle. The chains of conscription." His wife again attempted to pacify him; it was of no use. On relaxing her efforts, she thought she heard the rattle of chains herself. She was dismayed and frightened—was she becoming affected too? She strained her ears to find where the rattle came from. After doing so she was sure it came from the street. Nervously she made her way to the door, and peered out. Sure, the rattle was there—it was a child, a voteless child dragging a ball and chain, on which was inscribed:—

"CONSCRIPTION, MADE AND ENDORSED BY THE P.L.L."

Even this failed to have any effect on hubby, and doctors who have been consulted agree that his case is hopeless, until, A MEAL-TICKET IS SECURED.

RAY EVERITT.

Socialism.

Socialism is a system of common ownership of life's necessaries, the system of mutual aid and of wealth production for use, and not for profit. Socialism is the system of society wherein there will be no economically divided, warring classes of the employing and the employed. There will then be but one class, and that class the whole nation. Thus there will not be any section of the people whose interests would lie in duping and exploiting any other section; when all would have ready access to the means of living. An educated people would then really be possible, able to live a life of true morality. The basis of capitalist society is warfare and confusion. The basis of the co-operative Socialist society is unity and harmony. Mankind are at present occupied in fighting not only among themselves, as capitalism compels them to do, but also in fighting nature in various forms. Socialism provides a system of wealth production that makes for unity and harmony in the ranks of mankind, and thus permits us to present a solid front against the forces of nature. Here we have an environment where morality can actually exist. In such a society none need fear to speak the truth, for there will be no criminal, dominating, monopolising class of capitalists, whose power would be thereby undermined.

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P. L. L. Supporters

THEIR LOGIC.

It is my contention that an outrage (unconsciously) has been perpetrated on the Socialist movement of Australia, by those who claim to be scientific (sic) revolutionary Socialists. An action, if followed by the membership would have undoubtedly plunged us backwards and brought its followers nearer to final extinction.

But the intelligent of the Socialist movement know full well that to support the representatives of the P.L.L. in both the State and Federal elections, would have been guilty of political trading with the enemy. Also of not acting up to its traditions, and violating their principles and constitution, and thereby being guilty not only of inconsistency, but also of hypocrisy. For, after all, there is no such thing as an anti-conscriptionist outside the ranks of the revolutionary Socialist party. Thus it will be seen that the P.L.L. representatives are only masquerading in the guise of anti-conscriptionists, but remove the mask and what do we see?

The obscene face of capitalism masquerading under a thousand disguises, to mould men's minds into conformity with the established order, whilst capitalism filches the fruits of labour from them, because are they not guilty of one of the most damnable forms of conscription ever enforced on the workers of any nationality; and yet I have a resignation before me from an Auburn comrade, whose reasons are that he must support a P.L.L.-ite who worked very hard on the conscription platform of October last, and that he, therefore, must protect his children. Just imagine the irony of it, the stupidity.

So our comrade thinks he is opposing conscription, BY SUPPORTING ONE WHO FAVOURS CONSCRIPTING his children. Of course these actions are not of inconsistency, nor yet of hypocrisy. This is the logic of mud brained enthusiasts; truly comrade, thou dids't well to get back from whence thou hast come; thou art not yet ripe enough to advance—or will you ever advance, until you understand the schemes and machinations of the capitalist class, and their dope agents, i.e., the P.L.L.

Of course, I may be told by other mud brained enthusiasts, I am willing to grant the fact they enforced child conscription, but we don't want adult conscription. The P.L.L. only believes in conscription for home defence, and not for services abroad.

But where are your services required most? Have we not seen our services required most at home? Required by the enemy right here. Have we not witnessed the fact in New Zealand, Brisbane, Newcastle, Broken Hill, Lithgow, and other places too numerous to mention. Have those P.L.L. comrades ever saw the workers called out to shoot down the capitalist class, every time they encroached upon the little liberty the workers consider they enjoy. No, our comrades have seen the workers called out to shoot down workers for the crime of wanting a little more of their own produce. And the Government, which are the hirelings, the mere hand rags of the capitalists, demand this of the workers—their home defence. This is what our resigned mud brained enthusiasts have gone over to, to the P.L.L., which endorses these actions of a Government which is dominated by the capitalist class, against the interests of the workers.

Now let us analyse the statement of one of the resigned leading luminaries of the A.S.P., i.e., to support the three Senatorial Socialists, would be to split the vote, as he believes the issue is between conscription and no conscription, and urges the Socialists to vote for shandy-gaff anti-conscriptionists. And he winds up with a flowery quotation, that the Socialist is not only the apostle of future progress, but he is also the custodian of the progress we have attained.

Well, then, if this be so, our duty is very clear, that is, to stand solid, and work unremittingly for the three anti-conscriptionists (not shandy gaffers), the only three anti-conscriptionists in the field, i.e., the three Socialists, for the Senate.

But our resigned comrade would have us support black reactionaries.

It is the Socialist duty, to remain solid in his own ranks, to tell the workers this, and not to support a reactionary party with a catalogue of iniquities. The only hope of the workers is in Socialism to stand sold, to organise their forces, and refuse to be conscripted. And back up, as De Leon said, your political vote with your industrial might. Truly, it is surprsing how moral standards do change with some so called revolutionaries.

—A. McD.

The I. W. W. and Crime

The Mock Trial

DEMAND THEIR RELEASE.

The Editor "International Socialist."

It has been asserted that some remarks in my leader in issue of 30th December tended to assist the capitalist class, in their campaign against the I.W.W. This inference is the result of a defective appreciation of the facts of the case. Socialists have always asserted, and do assert, and history supports them in their contention, that once political action is dropped, the party doing so is on the downgrade to anarchy and reaction.

When the I.W.W. commenced their career, their dawing card was industrial unionism. That was all right provided it was put in proper perspective. Instead of that unionism soon filled the foreground of their activities.

Failing to convince the unions of the urgent necessity of One Big Union, they began to speculate on what the militant minority could do—the "brainy minority," who are to bring the backward majority from the Egyptian bondage of capitalism. As was to be expected they went to the badly organised countries—France and Italy—for their weapons. Hence the deluge of rubbish called Sabotage with all its acessories, and its philosophical outgrowth, contained in such remarks as "How can another man represent you, you can only represent yourself!" One of the crowd at Scott Bennett's meeting in Sydney nine or ten months ago said—"What do I care for another man. I look only to my own interests." But it woul not be fair to say that all members of the I.W.W. held such pronounced anarchist views, but the tendency was undoubtedly there.

Assuredly there was a lot of silly talk, and "swank" about what they would do to the boss, but, as in the case of the man who tried to shear a pig, there was much cry but little wool. More than a year ago, I mentioned in a letter in this paper, that the capitalists had nothing to fear from the I.W.W., and I see no reason up to date to change my opinion.

Nobody, unless those already prejudiced, believes these unfortunate men are guilty of any crime. With one of the men, Don Macpherson, I am personally acquainted, and that man never in his life harboured criminal intentions. Crime is as far removed from his mental outfit as are the poles asunder. The same is true of Donald Grant, notwithstanding he used to get somewhat excited at times. Does not common sense teach anyone that the bona-fide criminal does not yell out his intentions from the housetops; he knows that to do so would defeat his object, ere it was well begun.

It is not that stamp of men that either frighten or hurt the capitalist. Personally, whether rightly or wrongly, I believe these men were made the scapegoat for the sins of the people, in rejecting conscription. Somebody had to suffer—the Labor Party was too big a fellow to tackle, so the I.W.W., the cheeky little chap was selected as the easiest to tackle—the line of least resistance, as it were.

In describing the mock trial, resembling as it did the trial of Ferrer in Spain, one would not so much require the eloquence of an Ingersoll or the pen of Cervantes, to adequately describe the ridiculous proceedings. Having no evidence worth noticing the prosecution relied on a work dealing with sabotage, which one of the witnesses said he endorsed. Suppose, for instance, they all endorsed the work, what of it, if no one acted on it? And it cannot be proved that any one of them acted on it.

Are we going back to the Middle Ages where men were punished for their beliefs. The worst that should have happened was to caution them against giving too free expression in public to such views. I suppose the judge and jury are Christians most "respectable," and unthinking people are.

Let us suppose them (the judge and jury) at the trial of Jesus of Nazareth. The prosecutor holds up the new Testament, and the illustrious prisoner admits he is correctly reported in its pages. Then with a smile of triumph, the prosecuting attorney says in effect, of course, accompanied with much legal verbiage and palaver, "Your worship, the prisoner at the bar is commonly reputed to consort with publicans, and sinners, and a man is known by the company he keeps. He is altogether undesirable, an improvident person. In proof of this, take the passage in his sayings, Matthew, 6 chap., 31 and 34 verses, which reads,—"Therefore take no thought saying what shall we eat or what shall we drink or wherewithal shall we be clothed. Take therefore no thought for the morrow for the morrow shall take thought for the things of itself." But not content with being improvident, he actually proceeds to destroy the lawful property of an industrious and hard-working stockowner; for we read that he permitted two devils to go into a herd of swine, and the result was they were drowned. A most malicious, as well as improvident person, your worship.

"But his 'nark,' to use an expressive vulgarism, does not stop here. He actually goes so far as to say rich men cannot enter the kingdom of heaven, and unbelievable as it may seem, your worship, he goes so far as to use Direct Action against them, for in Matthew, 21st chapter, 12th verse, we read—"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."

"Not content with advising people to be improvident, and reviling the rich, the prisoner, who confesses he has no place to lay his head, no visible means of support, as it were; actually proceeds to physical violence against industrious citizens, who turn an honest penny "by cheating the public" as envious people will have it. A most dangerous person, your worship.

"'Not only so, but his teaching incites to disorder and bloodshed, for we read in Matthew, 10th chapter, 34th and 35th verses—"Think not that I am come to send peace of earth. I come not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." That the prisoner premeditates rebellion, is proved conclusively, where he says, as recorded by Luke, 22nd chap., 36th verse, last clause of the verse—"and he that hath no sword let him sell his garment and buy one."

"A dangerous rebel, your worship, inciting the common people to arms against the 'best people' in the community, to wit, the monied class."

"I demand his conviction in the interests of the community, and in the name of justice, etc., etc."

Now with a record like that, what would have happened to Jesus of Nazareth, if tried by some of our modern dispensers of that highly adulterated commodity called justice. Would the presiding judge have said, like Pilate, "I find no fault in this man." Would he? Methinks if Jesus came to Sydney he would fare badly.

Pilate was altogether too slow. Had he lived in Australia in the reign of Billy the Bantam, he would have earned a few wrinkles about law and the elasticity of language. But, as Russell Lowell says in the "Bigelow Papers," "they didn't know everything down in Judee." No; for instance, the Australhuns would have shown him how to make criminals out of innocent men.

The truth is, if men are to be charged with every foolish thing they utter, half of the adult population would be in jail, and the other half waiting their turn. How many threats and tall talk can be heard during strikes and elections, leaving out personal quarrels and domestic disputes. Only an omnipresent person could record them, and an omnipotent person punish them; our Billy haven't got that far yet, though he is heading that way. Bad enough it is that Justice is blind without being prejudiced. Not that working men expect justice from capitalist laws, because the laws themselves are not just, but, there is a limit to injustice, and this limit has been reached and exceeded in the case of those men.

It is not a case of what we think of the I.W.W., or its doctrines, or tactics, the fact is these men are innocent, and every working man is directly concerned in their release. Whatever domestic quarrels there may be in the ranks of labor, is a matter we must settle within our own ranks, but this is a case where the common enemy of our class has invaded our territory. Every class patriot must resist the invader. Nor is it enough that these men be released, but we must insist on Judge Pring being retired from the bench, as the liberty of working men generally is imperilled as long as he retains power.

The sentence on those men is almost unparallelled, the nearest parallel, is the judicial murder of the Chicago anarchists in 1886—an undiluted capitalist murder. Much is being made of German brutality, but Dr. Liebknecht, who fought the German Government more effectively than the entire I.W.W. organisation have the British Government, only got four years; whereas a few obscure men here in Australia, get fifteen years for alleged local offences. Evidently the Australhun excels the Germhun in brutality, but indeed, there is little choice—they are both bad enough. The sentence is utterly barbarous; it is Hunnish, it is an anachronism. Nothing worse could have happened in Russia, and even plutocrat America has not fallen so low. It shows what a thin veneer separates capitalism from barbarism.

A defaulting bank manager, who may ruin thousands of people, gets off with two years, but working men get no consideration; they are considered to have no rights, and are treated accordingly. But "the day" of the proletariat is coming, and though the wheels of inevitable fate grind slowly their work is thorough, and in their progress the paltry Prings are ground into forgotten and worthless dust, whilst the names and memories of his victims, are embalmed in the imperishable record of human achievement. However much we may differ from them, their intentions are good, and their sacrifices are not fruitless. May they be speedily released.

F. SUTHERLAND.

Woman

WOMAN AND HER EMANCIPATION.

What a difference decent conditions would make to women! What a different life they would have. What a different position they would occupy!

However one looks at it, the most sanguine observer, cannot say much for the average working woman's life to-day. She is in many cases the slave of a slave, is looked upon as inferior mentally and physically to man, and she really only comes into prominence when she can be made useful; or into a scapegoat for someone else's sins.

The politicians remember that women exist when they want votes or canvassers. At those times, the mothers of the race hold the fate of their country in their hands. If the said politicians happen to lose their seats, it's the fault of the women; they ought not to be allowed to vote; they haven't brains enough. If they win the poor women never get another thought.

Women are blamed for the spread of venereal disease; if it suddenly ceased, or at least, considerably lessened, people would say that men's moral conduct had improved. There is a law for women and a law for men. A man may divorce his wife, but the same cause is not sufficient for a woman to divorce her husband.

These are a few instances, but hundreds more exist. Do we women ever stop and think what a miserable existence is ours; take it altogether.

There is continued economic insecurity for a start; how many of us or our husbands if we happen to be married own jobs? If there is a market for our labor

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Woman

Continued from page 3.

power, what a princely sum is earned, enough to keep body and soul together, and no more.

The married women have a worse time still. There are children to feed and clothe, a husband to look after, and the weekly pittance made to go as far as possible.

People talk of the joys of motherhood, rather should they talk of its sorrows. A working class woman can have very little real joy in her motherhood. She has to deny her little ones every luxury, every plaything that children hold so dear, except the commonest and cheapest. Does it never occur to you, my working sisters, when you have to refuse your child a sixpenny doll, and another child passes by holding a toy worth a sovereign or more. Do you never think, I say, of the fact that your husband helped to produce the money that bought it; that by rights your child should be able to share in all the good things that abound in this old world of ours.

And when the children grow up, such are the existing conditions, that the boys are forced into uniforms, and the girls in many cases, alas, are driven on the streets to save themselves from starvation. The very utmost our boys and girls can look for, is the factory and the workshop as soon as they are old enough.

Before then, amongst its other beneficent acts to the working class, the State Labor Party has decreed that if by chance children stay away from the schools, IT has provided, YOUR children that YOU brought into the world can be taken from you and placed in the care of the State. It is a mortal sin to neglect the education provided by the capitalist class, an education warranted to put more rubbish into kiddies' heads than some of them will get rid of in a life time.

Such are some of the joys of motherhood under a capitalist system, with a Labour Party in power.

Now comes the vital question! How are we going to alter these evils? Some say by the aid of the purified (?) P.L.L.

Mrs. H. Dwyer, in the "Worker" of March 22, appeals to women "to roll up in thousands" and vote for P.L.L. candidates and so save any of the more unfortunate of their sex from becoming "down and out."

"We look to you," she says, "the womanhood, the voters," especially the voters, "of N.S.W. to place a Government in power who will prevent women and men alike from being the outcasts of society."

A lot the "purified P.L.L." will trouble about the womanhood of N.S.W. when it has secured their votes.

All the women will be at liberty to go down into the deepest depths and out into uttermost darkness until the next elections, or when they are required to save the Empire by joining the "Win the War League."

But to return to our point, let us look this matter straight in the face; whatever it may do for men, the P.L.L., or any other capitalistic government, will NEVER materially help women. We must, to claim equal rights and privileges with men, be economically independent, and that will never be under capitalism. The keynote of the Socialist teaching is a complete change of system.

When the workers shall have taken, and hold the means of wealth production for themselves, then shall woman hold herself erect and be equal in every respect with man.

My sisters, I appeal to you, and I don't only do it at election times. Come and help the Socialist movement along; we want you, and thousands of you. Do not be side-tracked, and go chasing a Will o' the Wisp, or you will certainly find yourselves in the bog. If the men are mad enough to run after shadows, let them; but for Heaven's sake, let us show a little sense for once, leave both Nationalists and Labourites alone now and for ever, and work heart and soul to bring about the social revolution and woman's emancipation simultaneously.

M. REARDON.

Pity the rich. They need Socialism and don't know it.

The Australian Socialist Party.

NEWS AND NOTES.

BRISBANE BRANCH.

We are pleased to report that our party here has begun to show signs of fresh activities. The meeting held last Tuesday evening in the branch rooms, Stanley street, was very encouraging. Three new members were added to our lists. Comrade Riddel reported on the activities of the "Combined Social Committee."

On discussing the action of the "Anti-Conscription Campaign Committee, re the passing of money, collected for Anti-conscription purposes, over to the C.P.E. of the Labour Party, for political purposes, it was decided that this party strongly condemns such an attitude in the face of the committee refusing to finance the delegates to the Peace Conference in Melbourne."

Comrade Anderson was delegated to draw up a leaflet on the Federal elections question, clearly defining our attitude to the conscription question, and the root cause of war, as well as showing the uncertain position of the Labor party in coming to the country on a win the war policy.

The meeting decided to conduct a meeting in the Trades Hall next Sunday week, when Comrade Sergaeff will lecture on "The Russian Revolution."

Receipts for the evening amounted to £1/10/3. The meeting is pleased to see that the SOCIALISTS OF SYDNEY ARE OPPOSING THE ELUSIVE LABOUR PARTY.

A. E. WELSBY, Hon. Sec.

MELBOURNE BRANCH.

While trades unionists were rushing to the Gaiety Theatre to hear three Federal Labor politicians expound their views on the coming elections, an audience gathered at this hall to a discussion, "Should Socialists support the Labor Party?"

The first speaker considered that the Labor Party will make anti-conscription a war cry. If Socialists supported the Labor politicians during the referendum, and because they were anti-conscriptionists, then logically Socialists should support the same Labor Party for the coming elections.

Comrade G. Jeffery said a Socialist must necessarily be anti-militarist. Possibly not one Federal politician during the referendum campaign would have been anti conscriptionist had not working class opinion been so strongly against it. He doubts the sincerity of labor politicians. When the coming Federal elections are over some so-called Socialists will be supporting Labor politicians again on other questions, although these men do not represent working class interests. He instanced Tom Mann, who gave up a well paid position as organiser because the Labor Party of that time forbade Mann mentioning Socialism in his work amongst unionists.

Pat Harford quoted from Winspear's "Economic Warfare," and dealt with past history of the Australian Labor movement. The Labor Party is one for palliatives. The Socialist party is based on the class struggle, the world for the world's workers, and no compromise.

The attitude of all Socialists is to stand aside and keep the issue clear. We are industrially organised with a revolutionary objective.

Com. M. O'Shannessy in the discussion took the affirmative side to show that Socialists should support political anti-conscriptionists at the present time. Under conscription men doing good work in the spread of Socialism would probably be sent away.

The Federal Labor Party is not in favor of conscription. It also spoiled Hughes' chance of going to the Imperial Conference. On the anti-conscription issue alone we should support the Federal Labor Party.

Comrade E. Hanks showed that we have conscription already, and that the referendum was to say whether men were to be sent out of the country as conscripts. The Labor Party brought in conscription of boys.

In the minority, a Labor Party must attack the Ministerial Party who represent capitalist interests. If on the outside, unionism is against conscription, then the working class have nothing to fear. The ability for acting outside is great. If the Federal Labor Party gets back, it will be as repressive as before. The anti-war agitation should be gone on with outside Parliament. Another point is that if the Labor Party are returned to power they must carry on government of the country in the interests of capitalism.

Commune night was celebrated on Wednesday, 28th March, by a special social and dance. It was well attended, everyone enjoying themselves. Speech, song and story with dances interspersed formed a good night's entertainment.

J.M., Press Corr.

AGAINST THE P.L.L.

Cooper's Plains,
South Coast Line, Brisbane.

Dear Comrades,

Just a few lines to congratulate the Sydney branch of the A.S.P. on the splendid stand it has taken against those members who, to my mind, have taken the wrong step, and joined hands with the self same party that brought one of the worst types of conscription into force.

Far better to have a small membership and solid than a large membership and unreliable. Wishing the reliables and the I.S. every success.

Yours in revolt,
C. BEADNELL.

ALL HAIL.

All hail the power of Mammon's Name,
Ye spollers prostrate fall.
Bring forth the crown of Fraud and Fear,
And crown Him Lord of all.

Crown Him, ye Sweaters, as your God,
And round His altars crawl.
Extol Him while on us you've trod,
And crown Him Lord of all.

Ye seed of Israel's chosen race,
Knights of the chain and ball,
Hail Him with solemn smirking face,
And crown Him Lord of all.

Workers, whose hearts can ne'er forget,
The wormwood and the gall;
Go cast your fetters at His feet,
And down Him, Fraud of all.

Let every tongue and every tribe,
Responsive to the call,
To Him all hellishness ascribe,
And down Him, Fraud of all.

Let us a mighty sweeping throng,
Upon His temples fall,
And sweep away His Courts of Wrong,
And down Him, Fraud of all.

LITERATURE DEPARTMENT.

All subscribers to the following Socialist Magazines, "Masses," "Ripsaw," "Melting Pot," "International Socialist Review," "Ross's" or any other periodicals, obtained through this office are requested to send in their names and addresses to the Literature Secretary, 115 Goulburn-street, and to state the period of their subscriptions, and the number of copies owing to them. On account of the chaotic postal conditions and the international situation, it is not desirable to send subscriptions to oversea magazines.

Note that all communications should be addressed to the Literature Secretary only. Letters addressed to any individual by name are likely to be ignored.

SOCIALIST HALL

369 Pitt Street.

Lecture, Sunday April 8th.

R. S. EDWARDS

"The Socialism of John Ruskin."

Friday April 13th., DANCE

Sunday April 15th., DEBATE

"Political Action is the Only Effective Weapon Under Capitalism."

O. PENNINGTON & Com. G. NELSON

AUSTRALASIAN SOCIALIST PARTY

LITERATURE DEPARTMENT.

Catalogue of Books for Students.

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Ancient Society—Lewis H. Morgan; cloth, 6/-; posted, 6/3.
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To Correspondents

A letter from L. Jones is held over till next issue, to enable us to publish same with a copy of a letter sent by him to Mt. Larcom Branch, also a resolution of the branch dealing with it.

Printed and published by William Robert Winspear, at 115 Goulburn-street, Sydney, for the Sydney Branch of the Australasian Socialist Party.

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